

forward where the gleam of his arrows and spear invites them on.

"At the light of thine arrows they" (thy people) "went,
And at the shining of thy glittering spear.

VER. 12.—Thou didst march through the land in indignation,
Thou didst thresh the heathen in anger.

„ 13.—Thou wentest forth for the salvation of thy people,
Even for salvation with thine anointed :”—

By "thine anointed," we are to understand (as the parallelism shows) the people of Jehovah. (Compare Ps. cv. 14, 15, "He suffered no man to do them wrong; yea, he reproved kings for their sakes; saying, Touch not mine anointed.") A rendering which the original words admit of, and which would have brought out the sense more clearly, is, "even for the salvation of thine anointed."

"Thou woundedst the head out of the house of the wicked,
By discovering the foundation unto the neck. Sela'."

This last line evidently is intended to describe the completeness of the discomfiture inflicted. But the language appears to an English reader somewhat harsh. It is possible that the phrase "unto the neck," may have been used idiomatically among the Jews, to express the notion of utter ruin. In this case, the line would be equivalent to, *by completely discovering the foundation*: where the unbroken metaphor would be taken from a house razed to its very base.

VER. 14.—"Thou didst strike through with his staves the head of his villages:"

"With his staves;" with his own javelins: referring to the enemies of Israel.

"They came out as a whirlwind to scatter me:"

"Me:" Habakkuk here speaks as identifying himself with Israel of old.

"Their rejoicing was as to devour the poor secretly."

Perhaps in these lines the prophet had present to his mind the occasion when Pharaoh, like a whirlwind, came forth in pursuit of the children of Israel, as they were departing